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THE
TOUNGGOO BAPTIST KAREN MISSION.

THE S. P. G.

AND THE

BISHOP OF CALCUTTA.

TOUNGGOO,
PRINTED AT THE CAMBOZA PRESS.

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The Toungoo Baptist Karen Mission

The S. P. G.

and the

BISHOP OF CALCUTTA.

On October 1853 Rev. Dr. Mason arrived in Toungoo to establish a Mission to the Karens. After a residence of about three months he was obliged on Jan. 18th 1854 to leave on account of his health and return to America. Two days before his departure the first two converts were baptized who subsequently went back to heathenism. Meanwhile in Dec. 1853, Sau Quala, an ordained preacher from Tavoy of unusual energy and experience had arrived and begun preaching among his countrymen. Great success attended his labours and during his first year he baptized 741.

In May 1855 Rev. D. Whitaker arrived in Toungoo from Maulmain and so self denying and indefatigable were his labours that at the close of 1856 the whole number of baptisms had risen to 2600. In Jan. 1857, Dr. Mason returned to Toungoo, in which month Mr. Whitaker baptized 233. In the following rains Mr. Whitaker left for Maulmain on account of health. He was destined however never to return to the field of his devoted labours. No other missionary ever lived so continuously in the mountain jungle as he did, and his health succumbed to it, so that he died not long after leaving Toungoo.

Dr. Mason laboured alone until Feb. 1860 when he was joined by Dr. Cross of the Tavoy Mission. In Jan. 1862, statistics show 4733 communicants in the mission. During this year on the return of Mrs. Mason from America began the troubles connected with the so called "god language" which culminated in 1863 in a Council of Missionaries from all parts of Burmah, whose decision in regard to Mrs. M. was as follows:—

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“That Mrs. Mason has taught among the natives and tenaciously holds peculiar views in religion which are dishonoring to God, subversive of the simple teachings of the Holy Scriptures and tend directly to superstition and idolatry.”

At the same time, Dr. Mason, although rejecting her peculiar views, having practically sustained his wife, the A. B. M. Union was obliged to discontinue both as its missionaries. However, in July 1871, Dr. Mason having come back into harmony with his brethren was re-appointed a missionary of the Union.

In Jan. 1863 there were 5187 communicants, but the severe troubles arrested the progress of the mission. Every thing good seemed paralyzed, villages divided, while many of the more recently occupied ones returned to heathenism.

At first the greater portion of the churches and communicants followed the Masons, for the statistics of Jan. 1865 show only 1808 communicants in connection with the A. B. M. Union, of whom 1226 belonged to the Paku Churches, and 582 to the Bghai Churches. This number had steadily increased by accessions from the opposing party, so that in Jan. 1871, before the interference of S. P. G. 2756 were reported, of whom 1486 belonged to the Paku churches and 1270 to the Bghai churches, the latter being the churches most affected by the troubles.

In 1866, Rev. Mr. Bunker joined the mission. In 1867 it was supposed that the movement for the union of the churches was consummated, both Dr. Mason and Dr. Cross being agreed to this, but Dr. Cross left for America early in 1868 and the union was not consummated.

Mr. Bunker was left alone until the return of Dr. Cross from America in 1870.

In Nov. 1870, while the B. B. M. Convention was holding its annual session in Toungoo, Dr. and Mrs. Mason united in a proposal “to make over to Mr. Bunker or any other missionary of the Union whom the B. B. M. Convention may appoint the Grant of the Institute land and buildings”; but the Convention feeling that the acceptance of such a trust did not come within its province and having doubts whether the trusteeship could be legally transferred, returned answer “that no one of the Missionaries of the Union here assembled in Convention is at present prepared to accept the trusteeship of the Institute Land and buildings as proposed; that nevertheless both Mr. Bunker and Dr. Cross are

ready, as they have ever been, to do all in their power, consistently with their sacred calling, to promote the best interests both temporal and spiritual of all the Karen churches of this province without any distinction."

Two or three days after this reply, in consequence of further consultation, Mr. Bunker and Mr. Cushing called on Dr. and Mrs. Mason, and Mr. Bunker offered to take the trusteeship, provided it could be legally transferred to him. Mr. Bunker subsequently renewed his offer in writing:—

"In accordance with my verbal promise made to you on the 15th of Nov. last, and by virtue of the authority granted me by the A. B. M. Union, contained in a letter dated the 8th of March 1871, I hereby pledge myself in behalf of the A. B. M. Union, to establish and keep up in an efficient manner a Karen School, in conjunction with the "Educational Society" or without it, on the Grant of land made to that body by Government in accordance with the conditions of the Grant, so long as I may be in charge of the property, provided that the Grant of land can legally be made over to me to be held in trust for the Karens."

Immediately after his first offer Dr. and Mrs. Mason united in requesting Government to allow the transfer of the trusteeship to be made to Mr. Bunker, but the reply of Government was adverse, declaring that the trusteeship must remain with them until their decease.

About the time of this application to Government and long before its answer could possibly be received, Mrs. Mason, unknown to Dr. Mason offered a part of the Karen mission to S. P. G. On learning of it from the Secretary of S. P. G., Calcutta Dr. Mason addressed him the following letter:—

TOUNGOO 14TH Jan. 1871.

TO REV. F. R. VALLENCISS

Dear Sir,

You write "Mr. Eschelbach forwarded to the Bishop some letters from Mrs. Mason containing a proposal that the S. P. G. should take over a certain portion of the Toungoo mission field."

I beg to reply that Mrs. Mason's proposal was made without my knowledge or consent, and that the adoption of it would, I am sure, involve the society in all sorts of unpleasant complications with the A. B. M. Union and their missionaries, who

now occupy the ground, and more than this, would create dissensions and divisions in the churches, which would not only be ruinous to the churches themselves, but would also greatly retard the progress of Christianity among the heathen: a result which I am sure the Bishop would deprecate.

I have been a Baptist preacher for about half a century. My father was a Baptist preacher, my grand father was a Baptist preacher, my son is a Baptist preacher, my son-in-law is a Baptist preacher, and I fear the Karens I have gathered into churches would make but sorry churchmen, could they be induced to go over to the Church of England. They will do so only through the influence of Mrs. Mason.

One of the leading Bghai Christians in a letter received to-day says, 'My dear Elder Teacher. My greatest sorrow is concerning the churches and the kingdom of God. The Teacher says one thing, and the Teacheress says another thing, which makes my heart very sad. I am little inclined to sprinkling, but I recollect the labors of the Teacheress for the Karens, that they have been the greatest, and I do not suppose that hereafter there will ever be any other one who will labor as the Teacheress has done. What shall I do? If I forsake the Teacheress my heart will grieve beyond what it is possible for me to express in words. Father Teacher, pray for me?'

This shows the ground and the only ground on which any of the Christian Karens will leave the Baptist mission, not on principle, but on personal considerations.

Admitting Mrs. Mason's indefatigable labours for the Karens which are beyond controversy, is this enough for her to change their religion or denomination? I am quite sure the Bishop will reply in the negative.

You also make some inquiries in relation to the property to be made over, but it is not necessary to take up that point because I am unwilling that the property should be made over to any parties not in connection with the A. B. M. Union of which society, I am a life member.

Very Sincerely Yours,
(Sd.) F. Mason.

During the same month (Jan.) Messrs. Bunker and Cushing visited the Bghai Association at Kherderka and were cordially received by all except a few leaders. Although the people expressed themselves fully in favour of union and appointed a committee to confer with a corresponding committee to be appointed by the A.B.M.U. Bghai Association, these leaders energetically opposed it, and at a subsequent meeting in the city, at which Dr. Mason and Mr. Bunker were present, succeeded with the help of Mrs. Mason in defeating it. At the same time Mrs. Mason continued her efforts

to secure an S. P. G. Missionary by entering into correspondence with Rev. Mr. Trew, then residing at Rangoon, in which the disaffected leaders dismayed at the strong feeling manifested by the people in favor of peace, united. In consequence of this correspondence Mr. Trew telegraphed to Mrs. Mason the date on which he would leave Rangoon for Toungoo. Dr. Mason immediately addressed him the following letter:—

TOUNGGOO 18TH MAY 1871.

TO REV. MR. TREW,

My Dear Sir,

Believing as I fully do, that you are a good Christian brother, it gives me great pain to address you in the strain I feel necessitated to adopt in the present communication.

Under the date of 22nd Dec. 1870, the Secretary of the S. P. G. wrote me—to this I replied. After writing this letter I was surprised to hear that you had telegraphed from Rangoon on the 10th of April, "Two weeks from this date I expect to leave for Toungoo, with the Bishop's permission." Mrs. Mason is under the hallucination that the property to which reference is made above, is at her own disposal. In this she is sincerely mistaken. The two grants of the land on which the buildings stand, are both made to Francis Mason and Eleanor B. Mason, where the husband's name occurs first, and who therefore according to English law must decide where there is a difference of opinion. Mrs. Mason expresses her fixed determination to make over all the property to the S. P. G. Mission; and to this she knows I am decidedly opposed. Gov't has said that we must remain as trustees of the Karen Inst. as long as we live, so no alteration in the charge of the property can be legally effected during our lives, and after our deaths it is my wish that all the property shall pass into the hands of the A. B. M. Union. Should you therefore come up to Toungoo, intending to enter this mission, I shall feel it my duty to take out an order forbidding you to occupy any of the buildings, or even to come on to any of the lands in question, on pain of being sued for trespass. I may add that some gentlemen in Toungoo, who are not Baptists are so fully persuaded of the illegality of the proposed proceeding, that they have volunteered to pay all law expenses that may be incurred in preventing the S. P. G. Mission from obtaining possession of the premises.

(Signed) F. Mason.

At the same time (May 1871) Dr. Mason put in writing the following statements:—

(1) Mrs. Mason with the Karens asked Mr. Bunker to come and occupy the new house, and he never refused to come.

(2) Mr. and Mrs. Mason resigned the charge of the Karen Institute in favor of Mr. Bunker as trustee.

(3) Two days after the Convention dispersed, Mr. Bunker called on me with Mr. Cushing and offered to take charge and become trustee, provided the charge were made over to him legally.

(4) Mrs. Mason united with me in a petition to Gov't. to have Mr. Bunker made trustee in our place.

(5) Gov't after some delay refused to transfer the charge, and decided that the charge must remain according to the terms of the grant, in the hands of Mr. and Mrs. Mason, until their decease.

(6) My legal status then in regard to the Institute and its property, is the same it always was.

(7) Mr. Bunker although unable to act as trustee himself, is willing and desirous to aid me in that work, and I am anxious to obtain his assistance.

(8) The Sec. of S. P. G. wrote me under date 22nd Dec. 1870, saying: "Mr. Eschelbach has forwarded to the Bishop some letters from Mrs. Mason to him containing a proposal that S. P. G. should take over a certain portion of the Toungoo Mission."

(9) From the preceding notes it is very clear that Mrs. Mason was wholly unauthorized to make any such proposal.

(10) In reply to the Secretary I wrote, "Mrs. Mason's proposal was made without my knowledge or consent, and the adoption of it would I am sure involve the society in all sorts of unpleasant complications with the A. B. M. U. and their missionaries who now occupy the ground, and more than this would create dissensions and divisions among the churches, which would not only be ruinous to the churches themselves, but would also greatly retard the progress of Christianity among the heathen; a result which I am sure the Bishop would deprecate."

(11) The Secretary asked also "whether the property is to be made over on payment of a net charge, or whether you or Mrs. Mason propose to retain the actual property, and let the premises for mission purposes of the society, also whether the title is perfectly secure, and how it may be verified."

To these inquiries I answered, "You also make some inquiries in relation to the property to be made over; but it is not necessary to take up that point, because I am unwilling that the property should be made over to any parties not in connection with the A. B. M. Union, of which I am a 'life member'."

(12) After this reply to the society, I am surprised to hear that an agent of the society is on the way to Toungoo.

TOUNGOO 5TH MAY 1871.

(Sd.) F. Mason.

After about four months delay Mr. Trew with the sanction of the Bishop of Calcutta, came to Toungoo to investigate the state of affairs. He visited Dr. and Mrs. Mason and Mr. Bunker. Dr. Mason has written the following account of his visits to himself:- I have had conversation with Mr. Trew together with Mrs. M. on the 29, 30 Sept. and 3, Oct. On the 30th September there were also present several Karens that Mrs. Mason had brought forward to take part in the conversation. The main points of our conference may be stated thus:-

Chief Sau-Lee-tha, one of the Bghai chiefs stated the case to Mr. Trew in this way. "We had applied several times for a teacher to the missionaries of the A. B. M. Union. When the Convention met here last November, we asked the Convention to give us a teacher, but they refused; and then, since we must have a teacher to keep up our institutions of religion and education, or the people would go to destruction, we turned to the Episcopalians, and asked them for a teacher."

I then explained that two days after the Convention dissolved, Mr. Bunker, the man whom they had previously and unanimously requested to become their teacher, came forward and agreed to take charge of their churches and schools, and devote all his energies to their religious and educational interests.

The chief replied,— "He did not make that offer until after we had applied to the Episcopalians for a teacher, and it was only to prevent us from obtaining a teacher from them that he came forward. He would never have made the offer had we not previously applied to the Episcopalians and now we will not have him." *

Mr. Trew asked: "Were the Union willing to send you an entirely new man, one who has had nothing to do with the past dissensions, would you receive him?"

The chief answered, "No, we will have nothing more to do with the A. B. M. Union. If the Episcopalians do not give us a teacher, some will go to the Roman Catholics, some to the Buddhist priests, and some will go back to their old devil customs"

Here I pointed out to Mr. Trew that the call for Episcopalians was not founded on doctrinal considerations, but on a quarrel; that the Karens know no more of Episcopalianism than "Darwin's monkey."

Mrs. Mason interfered and said that some of them know considerable of Episcopalianism, and she called on one or two whom she thought best posted on the subject, and at the close of the examination Mr. Trew candidly confessed that "the difficulty does not appear to be of a doctrinal character and if the people would unite

*This is incorrect as is seen from documents inserted in this pamphlet.

on a missionary of the A. B. M. Union, it would be better for me to leave them and go away." I told him that if he were to go away, I believed the great body of the people would unite, but when he asked the chief, the chief protested they would not. I said there are a few dissatisfied spirits who would not, for there are dissatisfied spirits in all communities.

Mr. Trew then said that he had a duty which he must perform to endeavor to save these dissatisfied people, and that he would go into the jungles and see the people in their villages with his own eyes.

On the 3rd of October Mr. Trew remarked that he had just been writing to his friends, that the Karen invitation to him did not arise from doctrinal considerations but from the old quarrels, that had existed, and that now the people would not receive a missionary from the Baptists and the question was what was now to be done with them.

This point then is clear from Mr. Trew's own statements that the Karens are not Episcopalians and that they have not changed their faith in any respect.

Since Mr. Trew admits that the Karens are still Baptists and know nothing of Episcopalianism, he was asked what course he intended to pursue towards those that he proposed to receive, and he was understood to answer in substance that he should leave them to pursue their Baptist practices unchanged. He told Mrs. Mason that they might retain their covenant meetings, and their discipline and their temperance i. e. their teetotalism unmodified and as to immersion he remarked: "Our church approves of immersion." I objected "Immersion is in the books of your church but it is not the practice of your church." "Our church" he answered "requires it in the Baptism of children, and I practice it (sometimes) in Rangoon. I have been corresponding with the Bishop on the subject, and I not only approve of the Karens immersing, but when I go back to Rangoon, I intend to have a tank built in which I shall myself immerse both children and adults."

Then the Baptists do not become Episcopalians, but for the nonce Mr. Trew the Episcopalian becomes a Baptist.

"And every one in distress, and every one in debt, and every one discontented" will gather themselves unto him.

4th Oct. 1871.

(Signed) F. Mason.

In order however to satisfy himself more fully, Mr. Trew visited the jungle, part of the time having the assistance of Mr. Bunker in his intercourse with the Karens. The result of his candid investigation is seen in the following Minutes of a Meeting held shortly after his return from the jungle and just before his departure for Rangoon and composed principally of gentlemen in fellowship with the Church of England.

At Toungoo on the 8th of November 1871, at a meeting held at the residence of Rev. A. Bunker, at which were present,

COLONEL HALLIDAY in the Chair,
 " TRIPE,
 REV. DR. MASON,
 REV. MR. TREW,
 DR. PARKER,
 LIEUT. TEW,
 DR. SHAW,
 REV. A. BUNKER,
 J. M. ALGIE ESQ,

THE REV. MR. TREW STATED IN SUBSTANCE AS FOLLOWS:—

"I first heard from Lieut. Simner, of the desire of certain Karens in the hills north of Toungoo, to connect themselves with the Anglican Church, but on this no action was taken. In the month of January 1871, however, I received an overture on the subject from Mrs. Mason representing the importance of coming to labour among these people, who were stated to be entirely destitute. It was so worded that I felt it to be my duty to send copies of it to my Bishop, the Bishop of Calcutta, and to the Secretary of my Society in London. It was judged advisable that I should come up, and see, and judge for myself of the real state of the case. I requested to be sent up, if at all, before the rains, but circumstances resulted in my not coming to Toungoo till a few weeks ago.

I had been told not to call on any of the Baptist Missionaries as they would not receive me. However as I had come up in an open manner, and had no intention of doing anything in a clandestine way, the first persons I called upon in Toungoo were Dr. and Mrs. Mason.

I called also on Mr. Bunker, with whom I had a long conversation. I at first wished to have a public meeting called in Toungoo of all interested in Mission work, but the proposition fell through, and my only course appeared to be, that I should go myself into the mountains, and endeavor to ascertain from the people themselves what their real feelings and wishes were. Mr. Bunker declared his intention of accompanying me in this trip. I started accordingly.—Being unacquainted with the Karen language, and but slightly acquainted with Burmese, I did my best to supply myself with as able and trustworthy interpreters as circumstances would admit of. At the best they were imperfect. At the second village in the mountains, Mr. Bunker joined me; he received me most kindly and we were together as I should always wish should be the case with all, whatever doctrinal difference may separate, most amicably interpreting for me, and helping me in various ways. After our experience in this first village, Mr. Bunker put to me the question whether I considered it best for the

object in view, that he should accompany me further, or not? On the whole I judged it better that he should not, and he returned to Toungoo, leaving with me, at my request, two Karens on whom both he and I could place some reliance. They were unwilling to remain, saying, that "unbeknown to me, they would be exposed to ill-treatment." After remaining with me for some days, they left me, and returned to Toungoo. I travelled through a number of villages' gathering the people, and questioning them, as closely and searchingly as I could. The conclusions that I arrived at were:—

1st—That the bulk of the people followed blindly the lead and the coercion of their chiefs, and village teachers.

2nd— That they know nothing about the Church of England, and that no doctrinal conviction enters into their desire for an English teacher. Some few said that, the English Church baptized by sprinkling, whereas their former teachers practiced immersion," but beyond this, their intelligence on the points of difference did not go.

3rd— That anger is the low motive which actuates them.

4th—That for a people such as they are it is earnestly to be desired that they should be brought to merge their differences and to receive once more their former teachers. I believe that if the opposition of some of the influential men were put down, very many would even now gladly unite with their former teachers; and I believe that, if they are left quite undisturbed the American Missionaries may in time, succeed in restoring peace—which is most sincerely to be desired. The impression that I formed was—and I say it with no intention of putting blame upon any individual—that these Karens have been most lamentably neglected. They are but half taught, if so much either in Christianity, or in ordinary education. Some of them declared their intention, if I did not take them up, of returning to their heathen customs, and I fear they would not have far to go. I do not however think that they would go back to heathenism, but more probably if the present ill feeling continues, it would furnish an opportunity to the Roman Catholic priests, whom, whether we agree with them or not, we cannot but honor for their self-denying lives in those remote hills, to gain them over village by village, till the whole work so far as it has yet gone would be subverted among them.

The Revd. A. Bunker arose and said, "That first he must testify to the kindly and candid, manner in which Mr. Trew had met him in the mountains and to the unexceptionable and straight forward nature of all the questions put to the Karens, and enquiries started by Mr. Trew while they were together. With reference to the main subject of our meeting together, after what Mr. Trew had acknowledged there was nothing more that he could say. Mr. Trew had acknowledged as the result of his experience that he believed that, if left undisturbed, the American Missionaries would in due time, succeed in that, which is so greatly to be desired, namely, the restoration of peace among these tribes. That was all that they, the American Missionaries wanted, to be really left

undisturbed, to strive for a result, which they believed they could effect. He must also endorse all that Mr. Trew had said with reference to the bitter, and evil spirit that had been manifested among the leaders of the Karen villages; but stated that he had reason to know more than Mr. Trew could know of the coercion exercised by the evil disposed chiefs and village teachers to force the unwilling multitude to sign Mr. Trew's book and to acquiesce in his call as their teacher. He knew it by a large accumulation of native testimony, which though not perhaps very trustworthy, when it stood alone, gained force by accumulation; and he knew it also from what he saw and heard whilst he himself was still in the mountains, and that the real wishes and feelings of the bulk of the Karen villages, were not arrived at by the answers they as yet have given. That this coercion not only accompanied, but preceded Mr. Trew from village to village throughout the whole of his late tour."

Mr. Trew here interposed with the remark "that he was fully persuaded that such coercion had been resorted to and that the answers given were in fact dictated by the chiefs and teachers," and he adduced instances in proof.

The Rev. Dr. Mason here put in a letter which he had just (or recently) received from one of the teachers for Mr. Trew, and which had been translated by Mrs. Mason, as illustrative of the kind of spirit and coercion that was at work. The translation of the letter is as follows:

"My father, teacher Trew, who does the work of God.
 "Going with thee, and following thee was very pleasant, and I proposed to follow thee to every village. When I arrived at Thu-Gyee Gna-Moung's, it was evening, and the teacher's heart was to do righteously and question accurately, and did not wish that the chiefs and little teachers should exhort the assembly, and also did not wish that those who followed thee, should tell the assembly (what to say).
 "I obeyed the words of my father, teacher Trew, and I did not exhort the people.

"In the evening the teacher questioned the multitude, in Thu-gyee Gna-Moung's chapel, but when the teacher questioned, the people did not reply readily; and teacher Mau-Khie said to me, that I had not told the people (what to say), and he was angry with me, and used force with me and slapped me on the back with the palm of his hand, and many saw it.

"When he treated me thus, I followed the teacher no longer and I returned to the city, and told others that Mau-Khie had slapped me on the back and I was displeased, so I left teacher Trew.

"On coming to the city people asked him (Mau-Khie) and he said he did not slap my back, and denied it. He acted altogether unrighteously. There is no ground whatever for believing either the words or the deeds of teacher Mau-Khie.

“ May God bless the Church of Teacher Trew.
 “ The letter from Pho-Tay. ”

Mr. Trew was understood to say that he had no confidence whatever in teacher Mau-Khie, and that if his influence could be withdrawn altogether from the people, he believed it would tend greatly to the restoration of concord and good understanding.

The Rev. Dr. Mason now explained, as showing the real feeling of the mass of the Karens towards the A. B. M. Union, how in October 1870, an overture had been made by the Karens of the Educational Institute and read the following translation of a Karen letter:—

“ TO THE SECRETARY OF THE A. B. M. CONVENTION.

“ We the Karens of the Christain Association connected
 “ with the Institute, (would speak). Our first teachers, teacher
 “ and mama Mason came from America, and were connected with
 “ the Missionary Union, and we loved and obeyed them; therefore
 “ we love the teachers of the Missionary Union more than those
 “ of any other. Because of this our faith is the same. We are Baptists, with the same word of God, and we entreat the Secretary
 “ that he will help us in order that we may obtain an American
 “ teacher connected with the Missionary Union, and as teacher
 “ Bunker and mama Bunker are already here in Toungoo, if they
 “ will become our teachers we shall be happy and will praise God
 “ exceedingly; and if teacher and mama Cross will do with them
 “ we will like that also.

“ Dear Secretary of the Burmese assembly (i. e. Burmah
 “ Baptist Missionary Convention) we pray you will speak to all
 “ the teachers on our behalf. Dear Secretary, as we trust you,
 “ let us find favour from you. May love, peace, grace and com-
 “ passion of the Father and the Son fill the hearts of all the teachers.

(Signed) Myo-oke Mounng Bawai,
 Chief of Pye-a-me,
 Mau-chee for chief Latha,
 Thu-ghee Gna Mounng,
 Teacher Ma-twa,
 Teacher Ta-nee, Recording Sec'y.

For the Board 1870 October 3rd day.”

The Revd. Doctor then went on to explain that these Karens were told that their request could not immediately be complied with. He further explained that there were certain technical difficulties as to the transfer of the land attached to the Institute. Immediately after the separation of the Convention however, Mr. Cushing and Mr. Bunker declared themselves prepared to comply in every respect with the wish of the Karens; but apparently some hostile influence had already been exerted upon their minds.

The Revd. Mr. Trew now put in and read the following letter (in translation) which he had received as bearing upon the present topic.

"I beg mama will please to translate this letter for me so that teacher Trew may know what I say. 1871, Oct. the 30th day, we saw a person, an English teacher, Teacher Trew come to Kerway, and I followed this teacher and slept with him at Te-do-poo one night, and at Theu-wa-der one night. And Teacher Trew questioned the people; he questioned very closely as to why they had called an English Teacher. I examined also his record book which the Teacher had kept from place to place and the names of the people [in his book, adult worshippers] who manifest their wish to unite with the children of sprinkling, are one thousand three hundred and eighty nine (1389). These people before Teacher Trew arrived, were greatly distressed because the Americans would not receive them. And not the teachers only, but I myself, the Myo-oke Bawai. I went again and again, times many, to the American Teachers, to their places, and tried with great earnestness in order that they might accept and fellowship this Association of Christian disciples. But it never once came to pass. They would not receive my words. Then I knew there was no peace, and I wept in the presence of the assembly, and before the face of Teacher and Mama Mason, and I knew these churches would be destroyed and a great many have already been destroyed. And now if Teacher Trew or any other English Teacher will become their Teacher [or missionary] and help them by instructing them in the word of God I will rejoice and praise God. And as for the mode of Baptism, I believe that whether immersed or sprinkled if people fully believe in the living God, and have real new hearts, that they will verily arrive at salvation."

Nov. 2nd 1871.

(Signed) Myo-oke Bawai.

Mr. Trew then went on to say how he had pointed out to them, over and over again, that their assertion that the Americans had refused to receive them, was without foundation, but in vain, as they always returned to the same point, — also that the few who had any notion of a difference between the Church of England, and that in which they had been taught, had nothing beyond the question of sprinkling or immersion, nor could he bring them to see or allow that there was any other difference, some even after patient explanation returning to the assertion that there was no difference. He remarked upon the unbounded influence which Mrs. Mason exercised over the people; that she would bring them to say or do exactly what she pleased.

Dr. Mason said that as an old man he was, perhaps, not so sanguine as a younger man; that he, perhaps, did not take so hopeful a view as his friend Mr. Bunker, as to a speedy restoration of peace. That had Mr. Trew never come up, they might have been nearer to it; but his coming had increased excitement and bitterness, and that if any prospect were still held before them that the visit might at a future time be repeated, the excitement would be kept up. He knew that the angry feeling was mainly confined to the chiefs, and influential men. Some would no doubt gladly return to more peaceful views, but others would remain in opposition, —and as for time— an angry man does not care for time, and there were men now in his (Dr. Mason's) veranda, who declared they would be content to wait ten years, if necessary, to get their own way.

Exception was taken by some members of the meeting, to the remarks of Mr. Trew as to the Karens having been shamefully neglected, as having the appearance of a reflection upon the work of the American missionaries generally throughout the vast field, of which Mr. Trew had visited but a very limited portion.

Mr. Trew replied that he could only speak of the impression he had himself received, which was what he had stated, whatever may have been the cause that had led to this result; and he instanced from his journal the case of the village of Dau-lai-der where the densest ignorance prevailed. They had a school for seven years, and yet, not a single man, woman, or child could read and they had never had the advantage of a missionary's visit.

Dr. Mason said that Mr. Trew from his ignorance of the language and of Karen character, was ill qualified to judge in such a case; that many of the Karens, on the question being suddenly asked by a stranger, whether they could read or any such question, would hang back and give an evasive answer, or none at all. He knew the village well which being about the smallest in all the region was not fair to be brought up as an example, but he himself had visited it, and he knew men in it who could read and write.

Mr. Trew replied that he had not brought up this village as an example but as an extreme case, as a village against which he had recorded most unfavourably in his journal. He also read out from his journal his remarks upon another village, which were altogether commendatory.

After some desultory conversation upon this subject, the following resolution was submitted to the meeting:

"That in the opinion of the present meeting, it is every way desirable that the fullest opportunity should be allowed to the American Baptist Mission, undisturbed by any extraneous influence, to seek to bring back to peace and union, the Karen villages.

lately visited by Mr. Trew; that there appears hope that union may be re-established, but for this there must not only be no extraneous influence, but no holding out of any intention of such influence being exerted in the future."

The adoption of this resolution was moved by Rev. Dr. Mason and seconded by Rev. Mr. Trew, with the remark that he wished to do so, as an evidence of his desire for peace, and carried unanimously.

(Signed) John Halliday Colonel,
(and here follow the Signatures of all present.)

The views expressed in these Minutes with reference to foreign interference were endorsed by Col. Brown, Commissioner of Tenasserim in a private note dated Feb. 13th 1873.

Unfortunately the "extraneous influence" referred to in the resolution seconded by Mr. Trew was not withdrawn. Immediately after the departure of Mr. Trew reports were carefully circulated that an S. P. G. teacher would come at the end of a year. Mr. Bunker first, and then Dr. Mason and Mr. Bunker jointly wrote Mr. Trew desiring him to contradict this report, but it remained uncontradicted and filled the dissatisfied leaders with bright hopes. This fact did not wholly hinder the union movement, for in Jan. 1872, notwithstanding the efforts of Mrs. Mason and her disaffected leaders, the two Bghai Associations which had been divided so many years, formally united at Panapoo, Dr. Mason and Mr. Bunker being present. At the next Associational meeting in Jan. 1873, the number of communicants reported were 1901, an increase of about 700, while among the Pakus 1743 were reported, making a total of 3664 connected with the A. B. M. Union Churches.

The hopes of the disaffected leaders were fulfilled in the coming of Rev. C. Warren, sent by the Bishop of Calcutta, notwithstanding the strong remonstrance against it by Mr. Bunker to the Secretary of S. P. G., England. Mr. Warren was sent ostensibly to the Burmese, but he began the study of the Karen language, addressed letters to Karen jungle churches, opened public service for the Karens, and in various ways entered into intercourse with them. He also indicated his willingness to take part in matters of property in connection with Mrs. Mason.

In this interference with the Karen Mission, Rev. Mr. Clough Chaplain of the Station, who had been long resident here and was conversant with the state of affairs, earnestly opposed Mr. Warren. This will be seen in the following extract from a letter of the Bishop to Mr. Clough, bearing date Apr. 19th 1873, in answer to a remonstrance of Mr. Clough:—

“Dear Mr. Clough,

“I understand that you are now opposing the establishment of the English S. P. G. Mission at Toungoo to the Burmese.

Do you remember your urgent appeals in your letters of March 17th and Dec 7th of last year? These letters to a great extent determined me to send Mr. Warren to Toungoo for the above object.

You take, I believe, the ground that the establishment of this mission may interfere with the A. Baptist mission and foster divisions existing among the Karen converts. If there is such a danger it must have been as patent then as now.

For it is the English Mission to Burmans, such as you asked for, and urged upon me, which Mr. Warren is come to establish.

I only wish and think it right that no pledge or promise should be given that nothing should be done among the Karens hereafter, as such a promise would in my opinion be unfair to them and disloyal to Christ. But it is not the object of the mission to interfere with them in any way, or to encourage them in any divisions.”

* * * * *

Yours truly in Christ,

(Signed.)

R. Calcutta.

Also from the following extract from a note of Mr. Clough to Mr. Bunker dated June 16th 1873:—

“You were aware when I asked for an English missionary to be sent to the Burmese here, that I intended to do so. In my application I particularly specified Mr. Trew as the man I should like to be sent, because (but this I did not say) he had given his opinion on the Karen question and I knew there was nothing to fear from him. In my reply to the Bishop's letter (about a month before) I acknowledged that I did oppose Mr. Warren's work altogether on the ground that he was and is interfering with the Karens and meddling with matters for

which he was not sent here. I asserted what I believe to be true that his first and chief work since he came was to interfere with the Karens and I said that if he would mind his own business and do what he had been sent to do, and cease all work among the Karens, I would uphold and help him to the best of my power; but that as long as he meddled with the Karens, so long should I consider it my duty as God's minister to oppose his work."

Also from the following extracts from an exhortation which was written by him in one of the principal disaffected Karen villages, translated into Karen to the people there, and afterwards published in the "Karen Morning Star:"—

"I wish to take advantage of my being here to say a few words to you and to give you some advice. I am the Chaplain of the Church of England at Toungoo and have been there since 1865. I tell you this to begin with, as I wish you to know that I have some authority for what I say, and also some knowledge of what I speak about. There is a division among you. Some of you follow the teachers of that form of Christ's religion which you have always followed, and you who do so are right; and I pray you speaking as the minister and ambassador of Christ Jesus your Savior and mine, continue to follow your teachers.

"Some of you are unsettled what to believe and whom to follow. I beg you to go back to the American teachers. Do not leave them. You know the Word of God as it is written in the Bible and you know that divisions among Christians ought not to exist for that Word tells you so. There is only one reason why you should ever leave your teachers or call for others, and that is if you find that your teachers teach you what is not true."

After speaking of the "god language" he says, "Because Mrs. Mason did teach it, the other American teachers separated themselves from her, and because she is cut off by them (they following the spirit of the teaching of St. Paul which I have quoted to you,) she is very angry and tries to persuade people to whom she has been kind and over whom she has influence to desert the Christian religion as they have been taught it, and to follow a form of Christianity of which they know nothing."

He then speaks of the coming of Mr. Trew who expressed his firm conviction that the Karens knew almost nothing about the Church of England, and should be let alone so that they might make peace among themselves, after which he alludes to Mrs. Mason's persistency in persuading them to wait for an English teacher and adds:—

"He (e. i. Mr. Warren) has come to Toungoo and has begun to make inquiries. I hope all who see him will say they do

not want him, that they are quite content with the religion of Christ as they have been taught it, and that they do not want anybody to teach them fresh forms, or to create divisions and distress among them."

In June, the Bishop visited Toungoo and professed to make an investigation into the Karen difficulty. His principal consultations were with Dr. and Mrs. Mason and two Karen Myo-okes, both ardent partizans of Mrs. Mason. Rev. Dr. Cross, so long connected with the mission, and all the prominent Karens on the A. B. M. U. side were ignored, while Mr. Bunker was consulted briefly and almost exclusively on the property question. The thoroughness and impartiality of the Bishop's investigations are seen in the following letter of the Bishop to the Chief Commissioner of British Burmah and the review of it by the missionaries, as forwarded to Government.

LETTER OF THE BISHOP AND REVIEW.

FROM,

THE RIGHT REVD. THE LORD BISHOP OF CALCUTTA,

TO,

THE CHIEF COMMISSIONER OF BRITISH BURMA.

Dated Rangoon, 2nd July 1873.

SIR,

As my Visitation order led me to visit British Burmah this year, at your wish and by the desire of the Government of India, I have inquired into the Mission questions, which have arisen in Toungoo.

I proceed to lay before you the results of my investigation as I shall submit them to the Government of India.

The questions which have arisen there are of a twofold character. There are (1st) questions of property and (2nd) questions of a more directly Missionary character. I will take the property questions first.

There are three properties which have come under discussion:—

I. The property on the east side of the Panloun (Sittang) River, which I will designate the Institute property.

II. A property on the west of the same river in Toungoo itself, which I will call the D'Oyley property.

III. The grants of land of between 2,000 and 3,000 acres on the east of the river, made to the Karens for settlement upon it, which I will call the Government grant.

1.—The Institute property, containing 32 acres or thereabout, on which a boys and girls' school and other buildings have been erected, was granted for educational purposes by Sir A. Phayre, first to Mrs. Mason, and then to Rev. F. Mason and Mrs. Mason in trust for the Karen Educational Society, they being at that time in connection with the American Baptist Union.

[So were all the Christian Karens then in connection with the A. B. M. U.,—and at the time the grant was made they were all represented in the society, and continued so, until Mrs. Mason's course compelled them to disagree with her, when they were forced to forego the advantages of the Grant, and establish a new school.]

The history of this property, and the present tenure of it, are already before the Government and yourself.

I saw at Toungoo, respecting this property, Major Lloyd the Rev. Mr. and Mrs. Mason, the Rev. A. Bunker, A. B. U., and the two Myo-okes (native Magistrates) representing the two divisions of Karens interested in this property.

[This is a grave mistake, and vitiates the entire report. The obvious meaning of this statement is, that these two Myo-okes, who are further on called by name, are one from each party; and thus are a fair representation of the mind and interests of both sides, i. e. of all the Christian Karens interested in this property. But in fact, they are the two strong men, through whom Mrs. Mason has worked with a few others of like mind, to make and keep up division among the Karens and latterly, to work over the property and a part of the Mission to S. P. G. The Bishop has based his proposals for a settlement of the Institute land question, in this report to Government, largely on the testimony and suggestions of these two Myo-okes, who, he says, represent the two divisions of the Karens interested. In conversation with the Bishop, at Major Lloyd's, Mr. Bunker clearly informed him of the above facts with reference to these two Karen Myo-okes, whom the Bishop, then in conversation with him named in connection with the trusteeship of the Institute property. The Bishop replied in substance, "I did not know this. It ought to be considered. I will note it;" and he appeared to do so, as he wrote with a pencil on the paper he held in his hand from which he had been reading.]

This all important fact must surely have been lost sight of by his Lordship, or else he would not, in his character of an impartial judge, have pronounced a judgment, such as it will be seen from a further perusal of his report, is based principally on the testimony of witnesses, who are both the pronounced partizans of Mrs. Mason. If the Bishop had come as an avowed advocate of that party, and with a determination at all costs to prepare the way for the S. P. G. to step in, he could have pursued no better course than to act as he has, viz. to found his recommendations to Gov't on the testimony of these two Myo-okes; but as we prefer to believe that this was not the case, we must suppose, either that his Lordship did not apprehend the real character of his two witnesses, or that he lost sight of the fact.

It was one of these Myo-okes, Moun Bawai, who is understood to have telegraphed to S. P. G. London, for a teacher for his party, under guise of calling for a teacher for the Burmese.]

I stated that there seemed to be three alternatives with regard to the ownership of this property, if Mr. and Mrs. Mason are willing to surrender their claim to it, which I understand them to be:—

(1)—That it should be given in trust to the representatives of the Karens,—e. g., the two Myo-okes, Moun Bawe and Moun Dwai, with two or more leading men among the Karen Christians. Two were named to me by the two Myo-okes, whom they (the Myo-okes) stated to be fair representatives of the two parties.

[If his Lordship had wished to form a committee to represent fairly the two sides, why refer to the two Myo-okes, who were on one side, for names of Karens to represent the other? Here again is a proof that he had lost sight of the character of his two witnesses.]

(2)—The conveyance of the property to the American Baptist Union.

(3)—The surrender of the property to the Government, who should work the school on the usual Government plan, and through the Government Educational Department.

This third plan would secularise the schools, and would not be willingly accepted by Mr. and Mrs. Mason, and according to the independent statement of the Myo-okes, would alienate the Karen Christians altogether. Mr. Bunker, however, seemed willing to accede to this settlement, and Major Lloyd thought that it might possibly succeed.

[If the Schools are "secularized," all parties of Karens can equally avail themselves of their advantages without prejudice to their faith, while every other plan, *assuming* that there are two parties and that they will continue to exist among the Karens, must be unjust, since the claims of one must yield to the other, or no settlement take place. The Grant was in fact made to Karens of the Baptist faith, and to trustees also of like faith and supported by a Baptist Society. The Bishop has tacitly noticed this fact by using the term "secularize" in the connection.]

To the second plan the A. B. U. would of course agree; but Mr. and Mrs. Mason opposed it very strongly, and the two Myo-okés stated again and again that it would irretrievably alienate between two and three thousand of the Karen Christians. I urged them repeatedly to consider their statement carefully, and pressed the advisability of union strongly upon them. They understood my meaning well, as they informed Major Lloyd afterwards but they continued steadfast in their opinion.

[From the way in which the Bishop jumps at the conclusion that the second plan would "of course" be agreed to by the A. B. M. U., an impression is likely to go abroad, that the obtaining of the property is made a *sine qua non* by the A. B. M. Union; but this is not the case. It is no object to the A. B. M. U. to obtain the property, for the sake of the property, and when the question was mooted a year or more ago, the Union consented to take the property *in trust* for the Karens only on one ground, and that was that it might remove an obstacle to the re-union of the Karens. Further, the Bishop states that "Dr. Mason opposes this plan strongly", but this is an error, for when Mr. Bunker, after an interview with the Bishop, called upon Dr. Mason to inform him of the Bishop's impression of his antagonism to the plan, Dr. Mason himself immediately wrote his Lordship and recommended, that in case of the first alternative failing, the property should be made over to Mr. Bunker in trust for the Karens. This surely cannot have escaped the Bishop's recollection, and we are at a loss to know on what authority therefore the statement can have been put forth. Mrs. Mason and the two Myo-okés of course, are strongly opposed to it, but not Dr. Mason, and their opinion so resolutely expressed and persisted in, shows how carefully they have been prepared to secure the purpose for which Mrs. M. has been working the past two years, *viz.* the introduction of S. P. G. into the field.

It appears that the Bishop here betrays an inclination himself to favour Mrs. M's. plans regardless of the A. B. M. U., or he would have surely been careful not to submit a report which is calculated to produce such wrong impressions as those before mentioned. Indeed any one reading the entire report from beginning to end, we believe, must clearly see, that however impartially his Lordship has

tried to view the whole case, he has not been able altogether to suppress his own inclination towards seeing the S. P. G. in the field, even though it be marked in what would appear so small a beginning as an S. P. G. teacher being invited to assist in superintending the Institute Schools, thus introducing the thin end of the wedge, which the first labourers in the field and their adherents naturally wish to see kept out altogether.

But from whom would these plans "alienate the Karen Christians?" Not from Gov't for by the 1st plan noticed Government is brought into closer and more friendly relations with them. Not from the A. B. M. U., and their Karen Countrymen, because the Bishop afterwards asserts, that, these Myo-okes "represent the actual re-union as impossible."

If his Lordship was particularly anxious lest these two or three thousand Karens should be alienated, why did he not take notice of Dr. Mason's protest against his interference, predicting this same division, which was sent to the Secretary of the S. P. G. Calcutta, nearly two years ago; and why did he not take notice of the strong objections against interference with the mission, urged before the coming of Mr. Warren, by Mr. Clough Chaplain of the Station?

It is possible that these Myo-okes, and the Bishop in this "alienation of the Karens," may have had in mind, their alienation from the Institute Schools; but this appears on further thought quite impossible, since he afterwards suggests, that Mr. Warren (S. P. G.) may possibly be asked by the Myo-okes and Karen Local Institute to assist in superintending the Institute Schools." If this is his meaning, as a judge conducting a fair investigation would he not readily see that the Baptist Karens, the other and "larger party", would be on their part alienated from these schools, and that the objection would be the same in either case ?]

The first plan "that the property should be given in trust to the Karens", was the plan which they sought eagerly, and which they urged me to represent to the Government as that which would remove all suspicion from the minds of the Karens, and tend most strongly to the maintenance of peace among them.

["Sought eagerly," because, obtaining a Majority of the trustees, they could call Mr. Warren (S. P. G.) as suggested by the Bishop, they might possibly wish to do; and so turn the control of the property over to S. P. G.

This alone shows the partizanship of these two Myo-okes; and how can the Bishop accept their statement that this would remove all suspicion from the minds of the Karens? Can he believe this to be true of the Baptist Karens, who constitute the "larger part"

and thus have made it the basis on which to found his recommendation to Gov't? So far from tending to the promotion of peace, it would be the beginning of a new strife.

The Karen Myo-okés, in this report, call theirs, the "seceding party". Therefore their Karen brethren in the majority, who have remained steadfast in the principles held by the Karens, when the Grant was made to them, would justly claim the first consideration in a resettlement, and further, that the Grant ought to remain true to the conditions under which it was first made. How unjust then to take away all control of this property from them, by giving the seceding party the majority of the trustees.]

Supposing this were adopted, it would be necessary to convey the property in trust to the body specified above, to act freely and independently in the first instance, under the conditions of the original trust deed. It would, in my opinion, after this freedom was conceded to them, be desirable to associate the Deputy Commissioner or the Commissioner of Tenasserim in some way with this committee, that Government might be sure that the objects of the original trust are fairly carried out.

Having studied the case and communed with all parties I confess that this plan seems to me most consonant with justice and most likely to have good results among the Karens.

I cannot however, feel sure that it would be acceptable to the A. B. U. missionaries, but I fear that it is impossible to please all parties. I can only suggest that which seems to me just and wise.

[So far as is known, there was not one Baptist Karen consulted by the Bishop and only two of the Missionaries briefly on property questions; how could such a plan, regarding the interests of one party of Karens only, be most consonant with justice, and most likely to have good results among the Karens? It's very proposal by the Bishop, with the two Myo-okés as trustees shows that he must have lost sight of the bias of these two leaders.

This plan indeed would be acceptable to the A. B. M. U. missionaries, if it secured justice to both parties of Karens interested; but as it favours one side and ultimately secures the property to the interests of S. P. G., to the detriment of the other party, therefore it is neither just nor wise.

This plan could only succeed, where the parties are of one faith, the trustees strictly impartial men and all outside interference withdrawn. But now that the cause of these leaders, has been espoused by S. P. G. it becomes a sectarian division, so long as the latter continue their interference; hence the impracticability of this plan.]

II.—The second property, called the D'Oyley property, consisting of land and houses in Toungoo, is the property of Mr. and Mrs. Mason. A portion of this is let to the A. B. U. for sixteen years, with the right of pre-emption when that term is expired.

[This (the original D'Oyley premises) is private property as the Bishop states and as it is held primarily by private purchase it has nothing to do with these questions; but there may arise hereafter questions of ownership regarding the "Karen house" which has been erected on the land, because it was built in part at least from contributions levied from both parties of the Karens.]

The A. B. U. wish for a regular lease, which Mr. and Mrs. Mason promised to give. With the rest of this property Mr. and Mrs. Mason can do what they like, and the A. B. U. Missionaries raised no objection—they only desired that a formal lease should be made out, with the stipulations mentioned above.

III.—There is also, thirdly, the Government grant (made in four grants) for the Karens intrust apparently to Mr. and Mrs. Mason. There are lands, with certain houses on the east of the river. This grant Mr. and Mrs. Mason have expressed their intention to resign, and, if I understood them aright, they are willing to resign this to Government. These lands were intended to provide a local settlement for Karens, and the Government, through its officers, might, if it thought right, use them for that object.

I understood that Mr. and Mrs. Mason intend to raise no impediment to such action on the part of Government, but to resign any trust-rights which they have absolutely to the Government.

I had been named in some papers sent to the Chief Commissioner as a co-trustee with his Excellency the Viceroy. All these proposals are, I need not say, visionary and impracticable.

Having thus expressed my opinion with respect to the property question, I will advert very briefly to the more direct Missionary question.

Applications having been made to me more than two years ago by Mrs. Mason to take over, through the S. P. G., the Mission work to the Karens, I directed Mr. Trew, then at Rangoon, to examine into the state of affairs. On his representations, I refused to send any one to go out among the Karens, but he recommended a Mission to the Burmese. The Rev. J. Clough, also Chaplain at Toungoo, repeatedly appealed to me for the same object.

The S. P. G. Society also were desirous that this desire should be complied with. The Rev. J. Warren was accordingly sent, after a considerable delay. When he reached Toungoo, he found that some Karens would have recourse to him, and Mrs. Mason also appealed to him continually. Of this the Rev. J. Clough disapproved, and wrote strongly to that effect, although it was in my opinion unavoidable.

[Over 8 months before Mr. Trew left for Toungoo, the Secretary of S. P. G., Calcutta, wrote to Dr. Mason asking about this proposal, and Dr. Mason replied that his wife had no authority to make this application; that if her call was entertained, it would create dissensions and divisions in the Churches, which would be ruinous to them, and to civilization itself; and furthermore that he should be unwilling to transfer the property to other than the A. B. M. U. During these 8 months unceasing efforts were made to form a party of Karens for S. P. G. This hope was realized to the leaders in the coming of Mr. Trew. Unfortunately on Mr. Trew's return, the idea was left among the Karens contrary to his professions, that if they would hold out a year or so longer, an S. P. G. teacher would be sent to them. Mr. Trew was asked twice, by letter to counteract so far as he was concerned this "extraneous influence" which was attributed to him, but he took no notice of these requests. Ultimately these reports were realized a second time, in the sending of Mr. Warren by the Bishop. Had it not been for these uncontradicted reports, which are now proved to be correct, the few leaders would have been shorn of all their power, and instead of 700 communicants or thereabout, who came over to their Baptist brethren during the time, between Mr. Trew's departure and Mr. Warren's arrival, the greater part of those connected with Mrs. Mason, it is believed, would have done so.

In fact these Karens are unwilling to change their faith, and this is the great difficulty these leaders meet with in their efforts to lead them to the S. P. G. Only one man, Mau-chee, so far as is known, has openly avowed his faith in S. P. G. doctrines, and he has declared his disbelief in the Bible as well.

Rev. J. Clough had asked for Mr. Trew in letters dated March and December 1872, because Mr. Trew had given his opinion on the Karen question and he knew that there was no fear that Mr. Trew would seek to obtain the Karens, under guise of a mission to the Burmese. But it is known in Toungoo, that Mr. Warren before he left Rangoon, believed himself to have a call to the Toungoo Karens; and that he then asserted, that the Karens with Mrs. Mason had telegraphed to S. P. G., London, for missionaries, and that a promise to send one had been returned to them; and that he and the Bishop were probably better informed, as to what had taken place in Toungoo, than those on the spot; all of which tends to show, that the taking over of a part of the Karen Mission, was really the

object in view rather than a Mission to the Burmese. It is well known that Mr. Warren on his arrival began the study of the Karen language, consulted with Mrs. Mason's head men, sent letters to the jungle Churches, established Karen worship under his charge, and in various other ways sought the Karens rather than the Burmese.]

I have now given directions that Mr. Warren should not go up into the Karen hills, or write to any Karens at a distance, or listen to the representations of Mrs. Mason. These were stated to be the desires of the American Missionaries and they seemed fair requests at all events for the present.

[Dr. Mason states, that he has seen a letter from Mr. Warren, in which he says that he has received no such orders, and that his status is the same as before the Bishop's arrival in Toungoo. Had the Bishop made public his commands and informed the Karens distinctly, that he should not further interfere with them, these orders would have some weight, but in fact Mr. Warren works through Mrs. Mason and her head men and thus he feeds and strengthens the division so that the Bishop's orders are practically null and void.]

Mr. Warren will, as Major Lloyd desires it, open a high school, such as is needed, and may possibly be asked by the Myo-okes and Karen Local Institute to assist in superintending the Institute schools. I do not see any objection to this, and I hope that the A. B. U. Missionaries will raise no difficulties when these directions are laid down.

[How is it possible, that the Bishop could think that the Myo-okes and Karen Local Institute could ever unite in calling an S. P. G. Teacher, if they fairly represented both sides of the Karens?

Will the Baptist Karens so readily resign themselves into the hands of S. P. G.? Does the Bishop see no objection to this unrighteous use of power by the trustees, and does he think that the A. B. M. U. Missionaries can quietly look on and see these Karens under their care thus wronged without objection?]

I cannot tell what the future will bring forth, but, with a view to the welfare of the Karen Christians, and with every consideration for what is just and right, these seem to me the best conclusions to which I can come, and I recommend them accordingly to the Government, where the interposition of Government is possible.

I will add a brief enumeration of the Schools already existing at Toungoo. The oldest School is a Roman Catholic School in connection with the Roman Catholic Mission to Toungoo and the Karens.

[A Baptist Karen School established by Rev. D. Whitaker was the first school in Toungoo, and therefore the oldest.]

In this there are 82 boys—Burmese, Shan, Karen, and others. I visited this with Major Lloyd who spoke of it as the best school in the place. The Roman Catholic clergy informed us that they had 8 or 9 Karen villages, and nearly one thousand converts some few of whom, Major Lloyd informed me, had come over from the Baptists. I do not see any notice of this school or Mission in the correspondence forwarded to me by Government. I visited also with Major Lloyd the so-called A. B. U. Burmese school under Mr. Cushing. In this there were about 60 pupils, boys and girls, of various nationalities.

[On this visit to Mr. Cushing's school the Bishop was informed by him, in Major Lloyd's presence, that three distinct schools were there assembled for his inspection, viz.

The Anglo-Burmese, of 45 pupils, the Shan school of 26 pupils, and Mrs. Cushing's Eurasian Girl's school of 10 pupils; yet the Bishop combines them in this report, as the "so-called A. B. U. Burmese school." The statement may possibly be accounted for by the fact that his visit was so hurried, as to occupy only a few minutes.]

We also went to Mr. Cross's Karen boarding-school (A. B. U.), in which were 106 pupils, boys and girls, there being about 50 or 60 more in Mr. Bunker's junior branch of the school. Besides these, Major Lloyd stated a higher-class school for all the various races was an object which he had much at heart.

The American Missionaries informed me that they used to reckon that there were eight thousand Christians among the Karen hills, which lie at a distance of from 20 miles and upwards from Toungoo. There are now about six thousand who seem nearly equally divided between the two parties. They have a considerable organization and some knowledge.

[This is an error. The Christian Karens, are in fact very far from being equally divided. The great majority are with the Baptists. As for the other party the majority are hesitating, "waiting", as they say, "to see which side will win"; hence they have no organization. And what can the Bishop know about the organization and knowledge of the Baptist Karens? He has made no investigation on this subject among those alone able to give him proper information; hence this is manifestly a statement made from hearsay.]

The Myo-okes represent the actual re-union as impossible, but believe that the parties can work on harmoniously side by side; and I am inclined to believe them, from what I have observed in nearly similar cases. But they (the Myo-okes) state that if any pressure is brought to bear on the seceding party, they will become bitterly antagonistic, and the consequences may be very unfortunate. The A. B. U. Missionaries think, on the other hand, that the seceders will return, and, if the suggestions which I have made are acted upon, there will be time and opportunity for a fair trial of the different opinions.

[A fair trial of different opinions only, when there is a *bona fide* withdrawal of S. P. G. interference, which is not yet the case, although the Bishop by his orders given to Mr. Warren shows that he himself deprecates such interference in fairness to the American Missionaries.]

I sum up, therefore, the result of my investigation in the following paragraphs:—

That the Institute property should be conveyed to a Native Committee of the two Myo-okes and two or more leading Christian Karens for their educational purposes.

That the lease of 16 acres of D'Oyley property should be formally made; that the rest of this should be left in Mr. Mason's hands absolutely, to bequeath to Mrs. Mason, or deal with it as he likes.

[This statement of the quantity of land in the so called D'Oyley property is an error. The whole property is only from 4 to 5 acres. His Lordship has either confused the number of years for which the lease was made out with the number of acres, or confused the D'Oyley with the Institute property.]

That the Government should take the "Government grants" property resigned by Mr. Mason into its own hands, and use them for the benefit of the Karen Christians in which way it thinks best and most agreeable to the original donation.

That Mr. Warren should remain at Toungoo and minister for the present to the English residents, as the Chaplaincy has suddenly been left vacant by Mr. Clough's illness and furlough; that he should if possible open the school which Major Lloyd asks for; and that, while ministering in the station to such natives also—whether Burmans, Shans, or Karens—who have actual recourse to his ministry,

he should carefully observe the directions I have given him with respect to the Karens in communion with the A. B. U. I trust to be able to send a Chaplain to Toungoo, as soon as the Secretary of State fills up the present vacancies as he has been requested to do by the Government of India.

I have the honor to be,
 Sir,
 Your most obedient Servant,
 (Signed) R. CALCUTTA.

As it was known that a copy of the above letter was despatched promptly to Rev. Mr. Warren, the S. P. G. missionary stationed here by the Bishop, it was supposed that a copy would be sent also to the other parties so intimately affected by it. None being sent, a request was made to the Government for a copy, which was immediately granted.

When the review of the letter by the missionaries was prepared, it was forwarded direct to the Chief Commissioner with the following letter:—

TOUNGOO 3rd. OCTOBER 1873.

FROM

THE REV. A. BUNKER,
 „ „ E. B. CROSS D. D.,
 „ „ J. N. CUSHING,
 MISSIONARIES OF THE A. B. M. U.,
 TOUNGOO.

TO

THE SECRETARY OF THE
 CHIEF COMMISSIONER,
 BRITISH BURMAH,
 RANGOON.

We beg to acknowledge with many thanks the receipt of your letter No. 826—56, dated 15th. Sept. 1873, Revenue Department, giving cover to a copy of a letter from the Bishop of Calcutta to the Chief Commissioner, dated 2nd. July, 1873, regarding the questions connected with the Karen Institute and Mission at Toungoo, which was asked for.

We now beg to forward for the information of the Chief Commissioner a review of this report, which we have very carefully prepared, and which in justice to the American Missionaries, may, we trust, gain a hearing, equally with his Lordship's report, as it is most essential that the facts therein recorded, should be known to the Government. And we would further most respectfully request, that as the Bishop's report is submitted to the Supreme Government,

that the Chief Commissioner will do us the great kindness to forward our review of the same with his own favourable recommendation, that it may be read side by side with that report. We beg further to state that we are about to furnish Major Lloyd, the Deputy Commissioner, with a copy of the same, and we trust that he will do us the favour to add weight to it, by vouching, if not in detail, yet generally, for the truth of what we have stated, as he is well acquainted with the whole question.

We have the honor &c.
 (Signed.) A. Bunker,
 E. B. Cross,
 J. N. Cushing,
 Missionaries of the A. B. M. U.

Mr. Warren has at length succeeded in obtaining the southern half of the D'Oyley Place for S. P. G., whose interference in the Karen Mission seems to be an established fact. This property is situated like a wedge between the A. B. M. U. Shan and Karen mission compounds, and is land which has always been connected with Karen work, having been granted Mrs. Mason while she was a missionary of the A. B. M. U.

The following occurs in the *Indian Church Gazette* of the 20th. Sept. 1873:—

Mrs. Mason, we think, will show a sound discretion in withdrawing from Tounghoo at this juncture. Her presence has been frequently represented to be the one obstacle to the reunion of the Karens with the American Baptists; and it will now be seen whether this schism has been so purely personal a matter as the Baptists have maintained.

The troubles and divisions can no longer be said to continue on personal grounds. Mrs. Mason has indeed left Tounghoo, but S. P. G. under the auspices of the Bishop of Calcutta, has stepped into her place and assumed her work, thus rendering permanent the unhappy divisions of this mission, unless in the spirit of Christ, who says "Blessed are the peacemakers", this interference is withdrawn.

Prepared by the Missionaries.

Toungoo, 23rd. Oct. 1873.



APPENDIX

A.

Mrs. Mason states in a September number of the *Friend of India* that there were "2338 baptized church members (adults) who reported themselves in connection with this Society (i.e. the Educational) in January 1873, all in favour of infant baptism and Episcopacy."

Facts do not bear out this statement, for up to the present time (Oct. 1873), so far as is known, no Karen in Toungoo has been sprinkled, had his children sprinkled, or been received into the Church of England, although ever since last April there has been an S. P. G. Missionary here to second Mrs. Mason's earnest efforts to induce some to do so. Doubtless persistent effort on the part of S. P. G. will in time overcome the scruples of some.

B.

It will be noticed in the Bishop's letter to the Chief Commissioner, that he has ordered Mr. Warren not to "go up into the Karen hills, or write to any Karens at a distance, or listen to the representations of Mrs. Mason." That this order has not been obeyed in the letter nor in the spirit, is evident from what has occurred during this month of October alone. On the 2nd. of this month Mr. Warren accepted for S. P. G. a conveyance of property which includes the "Karen house," built in part by Baptist Karens. In this house he immediately established an S. P. G. service. According to Karen testimony, on the first Sunday, although he sent a messenger with money, across the Sittang, to pay the ferriage of the Karen-villagers, and promised to continue it for the future, few save those connected with the families of Mrs. Mason's two leading Karen men through whom he works, came to the service. On the following Sunday, according to concurrent Karen testimony, great pressure was brought to bear by these two leaders on the villagers, and a somewhat increased congregation was the result. Mr. Warren also announced to the Karens, through Shway Nyo, one of these two leading Karens, his intention in two months to cross the river and hold regular service in the village, thus endeavoring to strengthen the opposition until he can safely avail himself of it. On the 22nd. of this month in violation of the spirit of the Bishop's order, Mr. and Mrs. Warren crossed the Sittang and visited from house to house throughout the village, while these two leaders were at work among the people urging them to come forward and receive him.

20 A

Meanwhile some of the villagers, desirous of peace and union, in spite of the opposition of these two leaders, visited Mr. Bunker at his house, and, after a friendly expression of their feeling, presented the following statement signed by seven Karens:—

“ 1873 October 16th. day.

“ We will inform the teacher concerning our affairs a few words. As for us, our faith has not changed in the least from the Baptist faith. We are Baptists.”

Other Karens from this village have visited Mr. Bunker and expressed their firm determination to follow the Baptists. Others also, these friendly Karens affirm, would do the same thing, were they not deterred by the opposition of the two leading men and by shame. These facts show that, did Mr. Warren follow the spirit of the Bishop's order, even in this stronghold of Mrs. Mason, union would prevail at no distant time.

C.

To

THE EDITOR OF THE “FRIEND OF INDIA”

SIR,

Having seen several statements of late in the *Indian Church Gazette*, calculated to produce an erroneous impression on the public with reference to the professed investigation by the Bishop of Calcutta into the circumstances of the Toungoo Karen Mission during his late visitation here, we desire to state:—

That the investigation of the Bishop was not thorough and impartial. On his visit here he had interviews with Dr. and Mrs. Mason, Rev. Mr. Bunker, and two Karen Myo-okes.

These two Karen Myo-okes, for several years, have been Mrs. Mason's most zealous partizans, as is well known by every person in Toungoo acquainted with the internal affairs of this Mission. This fact was stated to the Bishop by Mr. Bunker, although, they are referred to in the letter of the Bishop to the Chief Commissioner of British Burmah, as “representing the two divisions of Karens”.

The interview of Mr. Bunker was by no means long and was confined almost exclusively to the property question.

The Rev. Dr. Cross, connected with the Karen Mission here from 1860, who is thoroughly conversant with all the troubles, and was for a long time the only representative of the A. B. M. Union among the Karens of Toungoo, was not consulted at all by the Bishop.

Moreover not one Karen (prominent or not prominent) connected with the A. B. M. U. Paku Karen Churches, under the care of Dr. Cross, numbering (Jan. 1873) 1743 communicants, nor one connected with the A. B. M. U. Bghai Karen Churches, under

the care of Mr. Bunker, numbering 1901 communicants, was consulted by the Bishop.

Had the investigation been impartial, some of these Karens would have been called to state their views, for they are most intimately affected by the troubles, and formerly made contributions to the buildings on the property about which the Bishop has made his report to the Government.

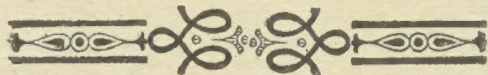
While the Bishop was in Toungoo, last June, the Missionaries sent him a general statement of their feelings with reference to the interference of S. P. G. in the Karen Mission, hoping that he would consult with them, and thus allow them to place the facts in detail before him. During Mr. Bunker's interview with the Bishop, the Bishop referred to this paper, but Mr. Bunker declined to discuss alone a paper which pertained to all the Missionaries, and the Bishop took no further notice of it.

(Signed.) E. B. Cross,
A. Bunker,
J. N. Cushing,

TOUNGGOO
OCTOBER 23rd. 1873. }

Missionaries of the A. B. M. U.

END.



the case of Mr. Barker, numbering 1201 communications, was con-
 sidered by the Bishop.
 Had the investigation been impartial, some of these
 persons would have been called to state their views, for they are
 most intimately affected by the troubles, and formerly were con-
 tributors to the buildings on the property which the Bishop
 has made his seat to the Government.
 While the Bishop was in Tongoo, last June, the Mis-
 sionaries took him a general statement of their feelings with
 reference to the interference of S. P. G. in the Karen Mission,
 hoping that he would consult with them, and thus allow them
 to place the facts in detail before him. During Mr. Barker's
 interview with the Bishop, the Bishop referred to this paper,
 but Mr. Barker declined to discuss alone a paper which pertains
 to all the Missionaries, and the Bishop took no further notice
 of it.

(Signed) E. B. Cross,
 A. Barker,
 J. N. Cushing,
 Missionaries of the A. B. M. U.

Tongoo
 October 23rd. 1873.

END.

